The necessity for working out our pattern of life on a small scale need not be looked upon as a limitation. —ARTHUR MORGAN

THEOSOPHY

VOLUME 53 AUGUST, 1965 NUMBER 10

KARMA YOGA

IT was said of the disciples of Pythagoras that after they had completed their instruction at Krotona, they went out into the world to pursue their separate ways, yet also to live lives which might, in time, root in the communities of the time attitudes of man toward man, ideas of the good and of human objectives that would slowly transform the moral temper of the societies where they settled or moved about. They sought to become, one might say, the kind of "guardians" Plato described in his *Republic,* although they lived among men without political authority, resting their faith in the spontaneous responses of human beings rather than upon the expectations of some form of social control.

It is here, perhaps, that we have explanation of the apparent indifference to the character of the social order expressed by H. P. Blavatsky in her article, "What Are the Theosophists?" She wrote:

> . . . the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his soul, he has the right to give his rulers the proud answer of Socrates to his judges. . . . The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying, his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

These words, however, could not have been penned in complete unconcern with the varying social structures of the age. For in this same article, she said of the T.S.:

> Born in the United States, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn supported by the State. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience."

The implication, here, is that a temper of freedom in the United States made it possible for a body devoted to complete philosophical independence and untrammeled investigation to make its beginning and have its initial foundations in America. It was this spirit that invited H.P.B. to the New World, and not merely the political institutions in which it was reflected. On the other hand, H.P.B. was not averse to strong comment concerning social institutions, as when, in *The Key to Theosophy,* she says:

> The organization of Society, depicted by Edward Bellamy, in his magnificent work *Looking Backwards,* admirably represents the Theosophical idea of what should be the first step towards the full realization of universal brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.

This was not a casual approval of Bellamy's social ideas, since she repeated it a year or so later in the third message to the American Theosophists, saying: "The Nationalist Movement is an application of Theosophy." It is plain, however, that she was interested primarily in the moral qualities encouraged and embodied by Bellamy's Utopia, and she added that "if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight." When asked directly how Theosophical principles could be applied "so that social cooperation may be promoted and true efforts for social amelioration be carried on," she answered:

> Let me briefly remind you what these principles are—universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden

chain which should bind humanity into one family, one universal brotherhood.

How would these principles work?

> In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

So the real principle of change, in H.P.B.'s view, lay in the changed outlook and moral energy of individuals, and not in any of the alterations in social structure and arrangements which might indeed result from the multiplication of such individual reforms. The Theosophist, she said a little later, will find his social duty "in the direction of forming public opinion," and this would be accomplished "only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement." (*Key,* pp. 233-36.)

It is a question, manifestly, of the gradual spread of true ideas, so that their leavening power may transform the springs of human behavior. As one of H.P.B.'s Teachers has said:

> For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. . . . To achieve the proposed object, a greater, wiser, and especially a more benevolent mingling of the high and the low, the alpha and omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. The prospect may not smile for all, but he is no Theosophist who objects to this principle. In view of the ever-increasing triumph, and at the same time misuse, of free thought and liberty (the universal reign of Satan, Éliphas Lévi would have called it) how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties and enormities, tyranny, injustice, if not through the soothing influence of Brotherhood,

> and of the practical application of Buddha's esoteric doctrines? . . . That the world is in such a bad condition, morally, is conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, has ever possessed the TRUTH.

In the expression, "to practically react," is the key to the hope of Theosophists for the future. It is not from power, nor from skill in the beneficent "management" of people, nor even from the capacity to distinguish a good legislative program from a bad one—however valuable this talent may be—that the progress of the human race will be finally engendered. Rather it is from the potency of true ideas and their capacity to arouse the latent qualities of soul in all human beings that the influence of the Theosophical Movement gains its strength. In her article, "Our Three Objects," H.P.B. attributes all its successes in spreading the ideas of altruism and brotherhood to "recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis."

These are days in which the ultimate folly of local coercion, of ruthless compulsion, and of attempts to change the hearts of men by passing laws, is becoming manifest to all. Contempt for the politics of power has never been so widespread, while the constructive influences that are slowly gathering strength around the world are finding forms of expression which are increasingly consistent with the spirit of *Karma-Yoga* as described by Mr. Judge in his *Notes on the Bhagavad-Gita*. "The only possible way," he says, that "we can get true happiness is by *becoming* and not by intellectually grasping any single system or dogma." Therefore, he adds, "the guardians of the lamp of truth have to raise men gradually, from stage to stage."

These two statements need not be regarded as contradictory, for the "raising" spoken of is never thought by men of wisdom to preclude, or substitute for, the individual's need for a constant transformation of values and motivations. The "guardians of the lamp of truth," therefore, "raise" by sharing their awareness of a higher life—not by managing, directing, or manipulating—knowing truly that the karma of each is his own.

HERETICS AND THE RENAISSANCE

VII—"A New Light on the Renaissance"

THE result of some some years' research into the meaning of watermarks and printers' devices used since the beginning of papermaking and printing in Europe is embodied in Harold Bayley's *A New Light on the Renaissance*. Of the Albigensian papermakers and their watermarks, Mr. Bayley writes: It seems to have been a happy thought on their part to flash signals of hope and encouragement to their fellow-exiles in far distant countries, serving at the same time as an incentive to faith and godliness in themselves. Quarles' definition of an emblem as "a silent parable" is here peculiarly applicable, for if my surmises be correct, every ream turned out by these pious papermakers contained some five hundred heretical tracts, each of which ran its course under the unsuspecting nose of orthodoxy. (Bayley, p. 40.)

The twelve chapters of Mr. Bayley's book, containing over 400 reproductions of watermarks, are headed as follows: "Papermaking and The Albigenses," "Religious Emblems," "Emblems of The Deity," "Emblems of Persecution and Preaching," "Romaunt Emblems," "The Philosopher's Gold," "The Kabbalah," "The Inventing of Printing," "Printers' Devices," "The Transference of Woodblocks," "Tricks of Obscurity" and "The Renaissance." These are followed by a "Conclusion" covering eighteen pages, and 29 pages of "Notes and References" constituting an extensive bibliography, not only on the subject of watermarks, but also on Symbolism, Heresies, Secret Societies, Inquisition, Reformation, Renaissance, and many more, including several references to H. P. Blavatsky. *A New Light on the Renaissance* is the result not only of scholarly research into the meaning of watermarks, but of intuitive perception as to their deeper significance. It provides another link in the chain of evidence stretching over the centuries that there has always existed a Mystery Language.

From the time when History first emerges from the Unknown, it is clear that Allegory has played a vital and pre-eminent part in hu-

man thought. Of Indian and Egyptian symbolism it is unnecessary to speak beyond noting that many of the emblems employed by papermakers are traceable to these and other sources equally remote. A fact too little appreciated at the present day is the vast extent to which emblems and emblematic literature engaged the attention of medieval Europe. Allegory, as says Professor Courthope, gradually produced a kind of intellectual atmosphere necessary to the life of the Middle Ages. It is, as will be demonstrated, a key that not only enables us to unclasp hitherto sealed writings, but to unravel a long series of hitherto mysterious papermarks and printers' marks. That medieval artisans should systematically have scaled the heights of Allegory will be surprising to not a few; nevertheless, it will be remembered that—to mention but two conspicuous instances—Hans Sachs, the famous poet of Nüremburg, and Jacob Böhme, the equally well-known mystic and philosopher, both practised the humble trade of cobblers. Indeed it is abundantly clear that medieval craftsmen were adepts in the art of symbolism. Papermakers and printers alike took up a venerable thread, and, by weaving it into their workmanship, enshrined thereby their traditions and their aspirations. Papermarks and printers' ornaments are thus intellectual heirlooms that not only crystallise many beautiful ideas, but are historical documents throwing unexpected sidelights on the obscurity of the Middle Ages. From them it is clear that the scattered civilization of Provence reunited in secrecy, and that in the course of time reimposed its influence upon Europe. (Bayley, pp. 3-4.)

The Albigenses were the greatest practical exponents of the art of Allegory that modern civilization has seen. There was not a single dogma that they did not spiritualize. To them, God was a Spirit to be worshipped only in spirit. They attributed to the scriptures a fourfold interpretation, the Historic, the Allegoric, the Tropologic, and the Anagogic. For the edification of the simple minded, the historic face-value was sufficient; by the more spiritual among them the allegoric was valued; the third and fourth stages of interpretation were to be trod by the higher and the highest minds alone. Throughout Albigensian literature we are brought face to face with their adherence to the Paulician dictum: "The Letter killeth, but the Spirit giveth life." (Bayley, p. 21.)

In addition to their functions as Pilgrims of Love, the Troubadours were exponents of the mystic Chivalry which flourished during the dark ages, and was employed as an effective engine against the

abuses of Feudalism and religious despotism. Troubadours were in effect the shuttles by which was woven over the face of Europe the marvellous fabric of Romantic Mysticism, comprising the *Romances of the Round Table, King Charlemagne and His Peers,* the *Legends of the St. Grail,* and the *Romaunt of the Rose.* These vast cycles of mystic literature, written and declaimed by the Troubadours, spread like wildfire over Europe, and were translated into many languages. They served as heretical Scriptures, from which were drawn lessons of encouragement and morality. [Thousands of watermarks illustrate the Holy Grail, the Romaunt of the Rose and other heretical legends.] This is evidence of the enormous influence of the Troubadours over the minds of the medieval craftsmen. Watermarks confirm the presumption that the Troubadours did indeed form a link in that long chain of rational mysticism which the Papacy from its earliest days made such frantic but ineffectual efforts to break. (Bayley, pp. 62-3, 59.)

The invention of printing came to stimulate the spread of enlightenment, and a reading public gradually formed itself, reached and influenced by other modes than the pulpit and the lecture room, which had been the monopoly of the Church. The New Learning spread among a daily increasing class the thirst for knowledge and the critical spirit of inquiry, which insensibly undermined the traditional claims of the Church on the veneration and obedience of mankind. (Lea III, 647.)

J. L. Motley, speaking of the rise of printing (*History of Dutch Republic,* Everyman's Library, i. 48), observes that at the very epoch when tyranny was most swiftly ripening a weapon was secretly being forged more potent in the great struggle for freedom than any that the wit or hand of man had ever devised or wielded. "The contest," he writes, "was at first favourable to the cause of arbitrary power; but little seeds were silently germinating, which in the progress of their development were one day to undermine the foundations of Tyranny, and to overshadow the world." The early printers were quick to foresee this momentous issue of their art, and it is therefore not due to chance that we find the acorn, that silent and slowly germinating little seed, scattered all over their pages. (Bayley, p. 182.)

In *Histoire des Papeteries à la cuve d'Arches et d'Archettes* (Paris, 1904, p. 36) M. Henri Onfroy throws some valuable sidelights on the secret organisations of the papermakers' guilds. "One is struck,"

he says, "by the general spirit of insubordination that from all time has animated papermaking workmen. Collaborating in the propagation of the written thought which during the 18th century was the great destructive agent of the state of affairs up till then respected, it would seem that the papermaking workmen had a knowledge of the social upheavals which were about to occur, and of which they were the obscure auxiliaries. All the documents that concern their history reveal numerous facts which demonstrate the opinionativeness and turbulence of their claims." (Bayley, p. 234.) The evidence from trade-marks proves that there existed a secret league against the encroachments of the Church of Rome. "Meiners," says Hallam, "has gone so far as to suppose a real confederacy to have been formed by the friends of truth and learning through Germany and France to support Reuchlin against the mendicant orders, and to overthrow by means of this controversy the embattled legions of ignorance." (Bayley, p. 6.)

Whatever may have been the original excellence of the Romish system, it is undeniable that at the period immediately prior to the Reformation it had become a base and merciless tyranny over the conscience and freedom of Europe. The clergy were men of fierce passions and low instincts. They were justly regarded as fanatical obscurantists devoted not to the advancement of morality and learning, but to the perpetuation of a benighted ignorance and an almost inconceivable bigotry. At their hands Philosophy and Theology had become degraded and brutalized to a degree almost impossible to credit. The sledge hammer of Luther, notwithstanding that it nearly caused the disintegration of the Romish Church, brought little if any relief to the claims of philosophy. The Reformation did little to free thought and the *odium theologicum* remained an ever present incubus. (Bayley, pp. 203-4.)

There is a tremendous job to be done in tracing the influence of these sects upon the men who created first the Renaissance and then the Reformation. . . . I never before realized the number, the diffusion, the force of the heretics throughout the history of Europe. In spite of fifteen hundred years of persecution by the greatest institution on earth, the Church of Rome, and then three hundred years of persecution by Lutherans, Calvinists, and other Protestant groups, they survived, fertilizing the minds of their persecutors as the centuries passed. . . . The heretic was 'he who chooses,' and if there is one thing we need more than any other today it is the ability to choose

what one thinks, the values upon which one acts, and the goal toward which one directs the way into the future. One of our most profound thinkers in this country has become very much interested in this theory and points out that if it can be substantiated it would write a new chapter in the church history. "If that is so," I asked him, "why hasn't some one else written it before now?" "The truth of the matter is," he replied, "neither the Roman Catholic nor the Protestant churches want to know it." (Blodwen Davies: "The Peaceful Heretics.")

It is interesting to contrast such views on the heretics with the conclusions arrived at by other writers. In looking into the voluminous literature available in any good library on the subject of medieval heresies one is struck by two things: first, the Christian bias of many writers, including some of the foremost authorities; and, second, the failure to recognize the existence of an immemorial and universal *Gnosis* at the root of all heretical beliefs. A few passages from C. Schmidt's and Henry Charles Lea's scholarly works on the Cathari, works which have contributed so much toward a better understanding of medieval heretics and have been drawn upon so freely in the present series, will serve as an example.

The Cathari were neither atheists nor hypocritical impostors; they clung in good faith to errors all the more difficult to dispel inasmuch as they believed them to be founded upon plausible, rational arguments, and an irrefutable interpretation of the New Testament. The success of the Cathari shows how difficult it was for the people of the Middle Ages to rise to the height and purity of the monotheistic idea; it shows how deeply pagan tendencies were rooted in the hearts of people, and what dangers were incurred when, relying solely on one's imagination, speculations were indulged in on the most abstruse metaphysical and religious questions. It must not be overlooked, however, that the dualistic system found a point of agreement in one of the very doctrines of the Church; the powerful impact of the dogma of the devil and his kingdom during the Middle Ages is well known. (Schmidt II, 170; 172.)

The downfall of Catharism is not due to the Inquisition alone; the heresy was not destroyed by the flames of a fanatic orthodoxy; it retreated only upon the approach of the light of a more advanced civilization. A system such as Catharism could appeal to men of inferior intellectual culture; it was incapable of maintaining its hold against religious and philosophical progress. If it was extinguished

without return, the needs of the human spirit it had tried to satisfy did not die with it; these are the needs for religious life and liberty, both equally primitive and indestructible. (Schmidt II, 173.)

In our view Catharism is an error, from the philosophical as well as from the religious point of view; but we respect it as a manifestation of the need for religious life and liberty; as a protest of individual reason and sentiment against external authority in matters of faith, as a bold effort to solve one of the most difficult problems that beset the human spirit, and to lead life back to a more perfect purity in the midst of the disorders of the Middle Ages. At a time when the people were for the most part profoundly ignorant with regard to the true meaning of religious questions, when liberty of conscience was suppressed by popes and kings alike, and when piety was losing itself in the formalism of external ceremonies, the enthusiastic spirits who aspired toward a higher science, liberty and virtue, easily lost themselves in the speculations and practices of the Catharist dualism. We repeat, these speculations are erroneous, and these practices are for the most part contrary to human nature as well as to Christianity; but should we for this reason justify the incredible acts of violence employed by the ecclesiastical and civil powers in their attempt to crush the Cathari? If we do not approve their doctrines, must we not speak out with even greater force against those who fought them with fire and sword rather than with reason and persuasion? (Schmidt, Preface.)

[Edmond Holmes holds a similar view. In his concise treatise *The Holy Heretics* he says (page 74)]: The philosophy of Catharism was no doubt unsound. [He aptly summarizes Schmidt's conclusions as follows (pages 2-3)]: As an Evangelical Christian, he (Schmidt) condemned the doctrines of the heretics. As a human being, he condemned the cruelties of their persecutors. [This would seem to apply equally to Lea's point of view who wrote:] As civilization slowly advanced, as the midnight of the Dark Ages began to yield to the approaching dawn of modern ideas, as the hopelessness of humanity grew less abject, the Manichaean theory grew less attractive. The world was gradually awakening to new aims and new possibilities; it was outgrowing the dreary philosophy of pessimism, and was unconsciously preparing for the yet unknown future in which man was to regard Nature not as an enemy, but as a teacher. Catharism had no possibility of development, and in that lay its doom. (Lea II, 254.) In its long career of blood and fire the only

credit which the Inquisition can claim is the suppression of the pernicious dogmas of the Cathari, and in this its agency may be regarded as superfluous, for those dogmas carried in themselves the seeds of self-destruction, and higher wisdom might have trusted to their self-extinction. (Lea III, 650.)

[The histories of philosophy and European thought generally assert that the Albigensian heresy was an isolated phenomenon, that it contributed little to the European mind. This is difficult to believe in the light of much evidence to the contrary. We have seen how all of Mr. Bayley's conclusions indicated that, as quoted above, "the scattered civilization of Provence reunited in secrecy, and that in the course of time it reimposed its influence upon Europe." The intuitive nature of Mr. Bayley's perceptions seems nowhere more evident, perhaps, than in the following beautiful passage occurring toward the end of his book, *A New Light on the Renaissance*.]

Wise men under the masks of Poesy, Mysticism, and Alchemy were for centuries working out the regeneration of Europe. These scientists of the Soul by the quiet force of perseverance gradually and imperceptibly transformed the jungle of the human heart into worthier elements. The Renaissance was not the inevitable clash of the human spirit growing unconsciously into conflict with the rigid and outworn Theology of Rome. No: the Renaissance or rebirth of humanity was the effect of a scheme deliberately designed and artistically contrived by the prophetic and more gifted minds of past ages. It was not an untended wild flower, but rather a plant rare and exotic, cherished by centuries of blood and tears. Gradually and almost imperceptibly, the Light of the Renaissance crept up and spread over the face of Europe. (Bayley, 211-12.)

[Mr. Bayley's remarkable book ends with the following] "Summary of Conclusions."

1. From their first appearance in 1282, until the latter half of the eighteenth century, the curious designs inserted into paper in the form of watermarks constitute a coherent and unbroken chain of *emblems*.

2. That these emblems are Thought-fossils or Thought-crystals, in which lie enshrined the aspirations and traditions of the numerous mystic and puritanic sects by which Europe was overrun in the Middle Ages.

3. Hence that these papermarks are historical documents of high importance, throwing light not only on the evolution of Eu-

ropean thought, but upon many obscure problems of the past.

4. Watermarks denote that papermaking was an art introduced into Europe, and fostered there by the pre-Reformation Protestant sects known in France as the Albigenses and Waldenses, and in Italy as the Cathari or Patarini.

5. That these heresies, though nominally stamped out by the Papacy, existed secretly for many centuries subsequent to their disappearance from the sight of History.

6. The embellishments used by printers in the Middle Ages are emblems similar to those used by papermakers, and explicable by a similar code of interpretation.

7. The awakening known as the Renaissance was the direct result of an influence deliberately and traditionally exercised by papermakers, printers, cobblers, and other artisans.

8. The nursing mother of the Renaissance and consequently of the Reformation was not, as hitherto assumed, Italy, but the Provençal district of France.

These are novel and subversive propositions, but I have confidence that History will eventually accept them. (Bayley, p. 232.)

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Sources used in this installment: Harold Bayley, *A New Light on the Renaissance;* Henry Charles Lea, *A History of the Inquisition of the Middle Ages,* Volumes II and III; Blodwen Davies, "The Peaceful Heretics," *Manas,* June 3, 1953 (Los Angeles, Calif.); C. Schmidt, *Histoires et Doctrine de la Secte des Cathares ou Albigeois;* Edmond Holmes, *The Holy Heretics.*

The insistences of dogma and prejudice are like the snows which hide the promise of spring. But seeds survive beneath the snow, and even during the darkest centuries of Western history, there was heat and warmth enough under the surface to allow some of these seeds to germinate. In a sense, then, the history of the relationship between "heretics" and the "renaissance" is the history of every age.

Of the ten articles comprising this series, the first seven were derived entirely from recognized historical sources; the remaining three will consist solely of quotations from the writings of H. P. Blavatsky, making, in effect, a review *in the light of Theosophy* of the main ideas dealt with earlier. The theosophical student who has assembled this material has done what H.P.B. spoke of having done in her Introduction to *The Secret Doctrine*—put together "a nosegay of culled flowers," adding only "the string that ties them."

YOUTH FORUM

In view of the range of subjects discussed by H. P. Blavatsky and William Q. Judge, plus all the student articles in Theosophy magazine, it seems that there is little left to be said. Yet, students of Theosophy continue to write about the same topics. What is the value of this constant repetition?

A quotation from E. B. White is helpful as a point of departure for this question. In a concluding essay to William Strunk's *Elements of Style,* Mr. White says:

> The use of language begins with imitation. The infant imitates the sounds made by its parents; the child imitates first the spoken language, then the stuff of books. The imitative life continues long after the writer is on his own in the language, for it is almost impossible to avoid imitating what one admires. Never imitate consciously, but do not worry about being an imitator; take pains instead to admire what is good. Then when you write in a way that comes naturally you will echo the halloos that bear repeating.

Mr. White's use of "imitation" has wider applications than just for the writer. Imitation is woven intimately into every life: it may refer to the routine and monotonous habit which is often called "making a living," or it may refer to a man repeating a primeval archetype—a conscious beginning of thought or action which consecrates an identity with other men, nature, or God. Then there is that deadly repetition of Sisyphus whom the gods condemned to "ceaselessly rolling a rock to the top of a mountain, whence the stone would fall back of its own weight." There was, they thought, "no more dreadful punishment than futile and hopeless labor." But even the condemned Sisyphus had his "hour of consciousness," as Camus said. When Sisyphus saw the past as it led to the present and finally sealed his future, at that moment he became a hero, fate's victor. Sisyphus is each of us; he is the inner man performing the ancient repetitive ritual preceding self-discovery.

There is no escape from participating in *some* cycle; nor is there reason to escape. Just as a farmer is bound to the ground by the cycles of his crop, so is every man held to the content of his ideals.

Let a man choose his hero; then mark his future by that secret alliance—and his nature, his actions, and his decisions will reflect the life of that ideal soul which becomes himself. This is not mere imitation, it is an assimilation of the very nature of that other being—a participation in the pattern of his cycle of discovery and conquest. Mr. Judge spoke directly to this problem:

> Admit to yourself that another part of your nature . . . does not care in the least about the world or its future, but that such care and interest should be cultivated. This cultivation will, of course, take time—all cultivation does. Begin by degrees. Assert constantly to yourself that you intend to work and that you will do so. Keep that up all the time. Do not put any time limit to it, but take up the attitude that you are working towards that end. Begin by doing ten minutes' work every day of any sort—study, or the addressing of envelopes, or anything, so long as it be done deliberately and with that object in view. If a day comes when this is too irksome, knock if off for that day. Give yourself three or four days' rest, and do it deliberately. Then go back to your ten minutes' work. At the end of six or seven weeks, you will know what to add to that practice; but go slowly, do nothing in a hurry; be deliberate.

Be deliberate; address envelopes; begin to set a pattern. It doesn't matter how simple or seemingly shallow the task or routine may be —the mind knows when it is being given direction. Mr. Judge was echoing a primary step in all learning, a step which underlies myth and allegory—processes better known to ancient man than to ourselves. An excerpt from Eliade's *Cosmos and History* illustrates this point:

> Let us turn to human acts—those, of course, which do not arise from pure automation. Their meaning, their value, are not connected with their crude physical datum but with their property of reproducing a primordial act, of repeating a mythical example. Nutrition is not a simple physiological operation; it renews a communion. Marriage and the collective orgy echo mythical prototypes; they are repeated because they were consecrated in the beginning . . . by gods, ancestors, or heroes.

Who are our gods? We don't know. God is dead, we say with Nietzsche. Who were our ancestors? We don't know that, either, because history is dead. Somehow the animating centers for these roots with the past and our inner selves have atrophied. We are in the position which Carl Jung described when he said that Western man has not fulfilled his Christian myth. Christ has not been resurrected in the hearts of men—nor could he be, since he represents

nothing alive in us now. Shifting this context slightly, it might seem difficult to agree with Mr. Judge when he says that "you are right in thinking that the essential to all true progress is a wish to conform utterly to the Divine Will, we being certain that we shall be helped in proportion—as is our need." Yet within such oblique statements, the student of Theosophy finds himself in the position of Simone Weil's traveler who is walking in the night without a guide. He can think only of the direction he would like to go. Fortunately, "Such a traveler's way is lit by a great hope."

Ancient science, religion, and philosophy constantly tell how to begin such a journey. The Buddha instructs: "If you see an intelligent man who detects faults and blames what is blameworthy, follow that wise man. Value him as a revealer of hidden treasure. He will be beloved of the good; by the bad he will be hated. Let such a man admonish, let him instruct, let him forbid what is improper." Follow him, we are told; conform to the "Will" he represents. Through the effects of this "following" we can understand Radhakrishnan's comments on antique ritual: "The learning of the hymns and the performance of rites are a preparation for true enlightenment." But the age of hymns and rites has passed for us. The mantrams of vedic verse must become the patterns for more manasic rhythms—mental, self-conscious discoveries based on our own "self-induced and self-devised efforts." Then, perhaps, by writing and repeating those timeless themes which are so familiar, we will come slowly, very slowly, to realize that these exercises are only coincidental to the main object of discovering our divine heritage.

Reservoir of Inspiration

All thoughts indeed are writ in the Akasa from which the Prophets and Poets of all ages have drawn their inspiration, and in proportion to a man's striving to get below the mere surface of things, will be the degree in which he succeeds in making part of that inheritance of the ages his own possession.

From "Thoughts in Solitude" (Theosophy 4:163)

THE SYMBOLOGY OF SCRIPTURE .

MYTH means oral tradition, passed from mouth to mouth, from one generation to the other. Even in modern etymology the term stands for a fabulous statement conveying some important truth; a tale of some extraordinary personage whose biography has become overgrown, owing to the veneration of successive generations, with rich popular fancy, but which is no *wholesale* fable. Like our ancestors, the primitive Aryans, we believe firmly in the personality of more than one phenomenon-producing Force in nature.

All the "ancient philosophies" and "modern religions" are an exoteric veil thrown over the face of esoteric truth, and, as the direct result of this, they are allegorical, *i.e.*, mythological in form. From the Orphic theogony down to Ezra's last remodelling of the Pentateuch, every old Scripture having in its origin borrowed its facts from the East, it has been subjected to constant alterations by friend and foe, until of the original version there remained but the name, a dead shell from which the Spirit has been gradually eliminated. This alone ought to show that no religious work now extant can be understood without the help of the Archaic wisdom, the primitive foundation on which they were all built.

To thoroughly comprehend the idea of every ancient cosmology necessitates the study, in a comparative analysis, of all the great religions of antiquity; as it is only by this method that the root idea will be made plain. Exact science—could the latter soar so high, while tracing the operations of nature to their ultimate and original sources—would call this idea the hierarchy of Forces. The original, transcendental and philosophical conception was one. But as systems began to reflect with every age more and more the idiosyncrasies of nations; and as the latter, after separating, settled into distinct groups, each evolving along its own national or tribal grooves, the main idea gradually became veiled with the overgrowth of human fancy. While in some countries the FORCES, or rather the

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NOTE.—A student's collation from *The Secret Doctrine.*

intelligent Powers of nature, received divine honours they were hardly entitled to, in others—as now in Europe and the *civilized* lands—the very thought of any such Force being endowed with intelligence seems absurd, and is proclaimed unscientific.

The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity. We must not confuse the purely metaphysical personifications of the *abstract* attributes of Deity with their reflections—the sidereal gods. This reflection, however, is in reality the objective expression of the abstraction: *living* Entities and the models formed on that divine prototype. The religion of every ancient nation had been primarily based upon the Occult manifestations of a purely abstract Force or Principle now called "God." The very establishment of such worship shows, in its details and rites, that the philosophers who evolved those systems of nature, subjective and objective, professed profound knowledge, and were acquainted with many facts of a scientific nature.

The oldest religions of the world—exoterically, for the esoteric root or foundation is one—are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these—entirely lost to the world now, except in its disfigured Sabeanism as at present rendered by the archaeologists; then, passing over a number of religions . . . comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends. Read by the light of the Zohar, the initial four chapters of Genesis are the fragment of a highly philosophical page in the world's Cosmogony. Left in their symbolic disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma.

However superhuman the efforts of the early Christian fathers to obliterate the Secret Doctrine from the very memory of man, they all failed. Truth can never be killed; hence the failure to sweep away entirely from the face of the earth every vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it. But the same spirit of the dark demon of bigotry and intolerance has perverted systematically and ever since, every bright page written in the pre-Christian periods. Even in her uncertain records, history has preserved enough of that which has survived to throw an impartial light upon the whole.

Toward the end of the first quarter of the nineteenth century, a

distinct class of literature appeared in the world, which became with every year more defined in its tendency. Being based on the scholarly researches of Sanskritists and Orientalists in general, it was held scientific. Hindu, Egyptian, and other ancient religions, myths, and emblems were made to yield anything the symbologist wanted them to yield, thus often giving out the rude *outward* form in place of the *inner* meaning. Works most remarkable for their ingenious deductions and speculations, foregone conclusions generally changing places with premises as in the syllogisms of more than one Sanskritist and Pali scholar, appeared rapidly in succession, over-flooding the libraries with dissertations rather on phallic and sexual worship than on real symbology, and each contradicting the other. This is the true reason, perhaps, why the outlines of a few fundamental truths from the Secret Doctrine of the Archaic ages are now permitted to see the light, after long millenniums of the most profound silence and secrecy.

The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has seven "dialects," so to speak, each referring, and being especially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects. The proof of this lies, to this day, in the extreme difficulty which the Orientalists in general, the Indianists and Egyptologists especially, experience in interpreting the allegorical writings of the Aryans and the hieratic records of old Egypt. This is because they will never remember that all the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. Every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, i.e., either purely metaphysical or astronomical; psychic or physiological, etc., etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretations and the right comprehension of them become tenfold more puzzling when, instead of being correlated or made to flow consecutively out of and to follow each other, each or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea.

It is impossible to conceive of anything without a cause; the attempt to do so makes the mind a blank. This is virtually the condition to which the mind must come at last when we try to trace the chain of causes and effects, but both science and religion jump to this condition of blankness much more quickly than is necessary; for they ignore the metaphysical abstractions which are the only conceivable cause of physical concretions.

According to all the ancient theologists and to the doctrines of Pythagoras and Plato, Zeus, or the immediate artificer of the universe, *is not the highest god;* any more than Sir Christopher Wren in his physical human aspect is the MIND in him which produced his great works or art. Homer, therefore, is not only silent with respect to the first principle, but likewise with respect to those two principles immediately posterior to the first, the *Æther* and *Chaos* of Orpheus and Hesiod, and the *bound* and infinity of Pythagoras and Plato . . . "the Unity of Unities, and beyond the first adyte . . . more ineffable than all silence, and more occult than all Essence . . . concealed amidst the intelligible gods." With Pythagoras, the MONAD returns into silence and Darkness as soon as it has evolved the *triad,* from which emanate the remaining seven numbers of the ten numbers which are at the base of the manifested universe.

In the earliest Hindu cosmogonies, it is not even the Demiurge who creates. For it is said in one of the Puranas that: "The great Architect of the World gives the first impulse to the rotatory motion of our planetary system by stepping in turn over each planet and body." It is this action "that causes each sphere to turn around itself, and all around the Sun." After which action, "it is the *Brahmandica,* the Solar and Lunar Pitris (the Dhyan-Chohans) who take charge of their respective spheres (earths and planets), to the end of the Kalpa." The Creators are the Rishis; most of whom are credited with the authorship of the mantras or Hymns of the Rig Veda.

One thing is undeniably proven. The more one studies their Hierarchies and finds out their identity, the more proofs one acquires that there is not one of the past and present *personal* gods, known to us from the earliest days of history, that does not belong to the third stage of cosmic manifestation. In every religion we find the concealed deity forming the groundwork, then the ray therefrom, that falls into primordial cosmic matter (first manifestation); then the androgyne result, the dual Male and Female abstract Force,

personified (second stage); this separates itself finally, in the *third* into seven Forces, called the creative Powers by all the ancient Religions, and the "Virtues of God" by the Christians. The later explanations and metaphysical abstract qualifications have never prevented the Roman and Greek Churches from worshipping these "Virtues" under the personifications and distinct names of the seven Archangels.

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. They are "Living Ones," because they are the streams projected on the Kosmic screen of illusion from the ABSOLUTE LIFE; beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these "Lives." They are neither "ministering" nor "protecting" angels; nor are they "Harbingers of the Most High" still less the "Messengers of wrath" of any God such as man's fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man is, the slaves and creatures of immutable Karmic and Kosmic Laws.

What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith.* No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.

It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes—hence the first-begotten and humanly-born mortals—who became the first "Sacrificers" to the *god of matter.* They stand in the far-away dim past, in ages more than prehistoric, as the anthropomorphists who worshipped form and matter. That worship degenerated very soon into *self-worship,* thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form. Adam and Eve *became matter,* or furnished the soil, Cain and Abel—the latter the life-bearing soil, the former "the tiller of that ground or field." Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature—the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance.

As time rolled on, the archaic teaching grew dimmer; and those nations more or less lost sight of the highest and One principle of all things, and began to transfer the abstract attributes of the "causeless cause" to the caused effects—became in their turn causative—the creative Powers of the Universe: the great nations, out of the fear of profaning the IDEA, the smaller, because they either failed to grasp it or lacked the power of philosophic conception needed to preserve it in all its immaculate purity. But one and all, with the exception of the latest Aryans, now become Europeans and Christians, show this veneration in their Cosmogonies. As Thomas Taylor shows, no nation has ever conceived the One principle as the immediate creator of the visible Universe, for no sane man would credit a planner and architect with having built the edifice he admires with his own hands. On the testimony of Damascius they referred to it as "the UNKNOWN DARKNESS." The Babylonians passed over this principle in silence.

As real Occultism had been prevalent among the Mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts, followed the beginning of Christianity. It is the profane of the past ages who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions: it is the esoteric teachings, and the initiates of the Future, whose mission it is, and will be, to redeem and ennoble once

more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas and personations by theological and ecclesiastical religionists.

The exoteric dogmas may often have been altered, the esoteric never. That which the Jews had from Egypt, through Moses and other initiates, was confused and distorted enough in later days; and that which the Church got from both, is still more misinterpreted. Yet their system is now proven identical in this special department of symbology—the key, namely, to the mysteries of astronomy as connected with those of generation and conception—with those ideas of ancient religions, the theology of which has developed the phallic elements. The Jewish system of sacred measures applied to religious symbols is the same, so far as geometrical and numerical combinations go, as those of Chaldea, Greece, and Egypt, having been adopted by the Jews during the centuries of their slavery and captivity with those nations.

The Esoteric doctrine of the East furnishes and strikes the keynote—which is as scientific as it is philosophical and poetical, as may be seen, under its allegorical garb—every nation having followed its lead. It is from the exoteric religions that we have to dig out the root-idea before we turn to esoteric truths, lest the latter should be rejected. Furthermore, every symbol—in *every* national religion—may be read esoterically, and the proof furnished for its being correctly read by transliterating it into its corresponding numerals and geometrical forms—by the extraordinary agreement of all—however much the glyphs and symbols may vary among themselves. For in their origin these symbols were all identical. Take, for instance, the opening sentences in various cosmogonies: in every case it is either a circle, an egg, or a head. DARKNESS is always associated with this first symbol and surrounds it—as shown in the Hindu, the Egyptian, the Chaldeo-Hebrew and even the Scandinavian systems—hence black ravens, black doves, black waters and even black flames. . . .

The following is an interpretation given by a learned Kabalist and scholar of a verse in Exodus 33:18-23. Moses beseeches the Lord to show him his "glory." Evidently it is not the crude dead letter phraseology as found in the Bible that is to be accepted. There are *seven* meanings in the Kabala, of which we may give two as interpreted by two scholars. One of them quotes, while explaining: "Thou canst not see my face . . . I will put thee in the cleft of the

rock . . . cover thee with my hand while I pass by. And then I will take away mine hand, and thou shalt see my *a'hoor,* my back"; and tells us in a gloss, "That is, I will show you 'My back,' i.e., my visible universe, my lower manifestations, but, as a man still in the flesh, thou canst not see my invisible nature." This is correct, and is the cosmo-metaphysical explanation.

In truth, every one of the *seven Keys* has to be used in its right place, and never mixed with the others, if we would unveil the entire cycle of mysteries. In our day of dreary soul-killing materialism, the ancient priest Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by skepticism and uncharitable thoughts.

It is barely possible that the minds of the present generations are not quite ripe for the reception of occult Truths. Such will be the retrospect furnished to the advanced thinkers of the Sixth Root Race of the history of the acceptance of Esoteric Philosophy—fully and unconditionally. Meanwhile the generations of our Fifth Race will continue to be led away by prejudice and preconceptions. Occult Sciences will have the finger of scorn pointed at them from every street corner, and everyone will seek to ridicule and crush them in the name, and for the greater glory, of Materialism and its so-called Science.

Adventure in Religion

Religion alive confronts the individual with the most momentous option this world can present. It calls the soul to the highest adventure it can undertake, a proposed journey across the jungles, peaks, and deserts of the human spirit. The call is to confront reality, to master the self. Those who dare to hear and follow this secret call soon learn the dangers and difficulties of its lonely journey.

—Huston Smith

on the lookout

Our Shuddering Earth

An article in *Fortune for* February, "Solving the Riddle of the Shuddering Earth," by Lawrence Lessing, illustrates how man's insatiable curiosity about the planet he lives on, and his attempts to understand and explain all aspects of natural phenomena, often produce facts that substantiate the teachings of *The Secret Doctrine*. The hope is, says Mr. Lessing, that "this study will make it possible to develop a warning system against big quakes, whose surprise factor is the worst menace to human life, and to prescribe protective measures against their most damaging effects." The article also provides some intriguing views concerning the substance and structure of the earth. Commenting on data furnished by recordings on the seismograph, "which transmits and records electrically the relative wave motions of the earth under shock," Mr. Lessing explains:

> Long, intricate analysis of these seismic waves, their directions, velocities, travel times, refractions, and reflections through the layers of the earth, enabled seismologists to build up a gross picture of the earth's interior.
>
> This is the now famous three-layered model of the earth; a very thin crust, covering an enormously thick, solid mantle, enwrapping a molten, liquid core. Subsequent refinements of technique have identified *seven distinct layers of or shells within the earth,* but these are essentially divisions of the major three. (Our emphasis.)

The Secret Doctrine provides a wealth of confirmation that the number seven is "the special representative, or *Factor* number (*S.D.* II, 590) of our universe, covering both the physical and metaphysical worlds. The discovery of "seven shells within the earth" provides concrete evidence of this "sevening" on the physical plane.

Mystery of the Core of the Earth

Careful analysis of data accumulated to date gives fairly accurate information regarding the first two layers. The substance or nature of the core, however, has so far eluded discovery, and continues to be a subject for speculation. Mr. Lessing gives the most recent opinion:

> Below the mantle, some 2,160 miles down to the center of the earth, is the core, generally believed to be of a heavy iron-nickel composition, though recent opinion is veering toward the idea that it is simply a continuation of the mantle material in a different state of matter at these greater depths. Early seismologists inferred that the whole core was liquid because they discovered that a certain component of seismic waves called shear waves, which cannot pass through liquids, did not pass through the core. But it is now believed that the inner core is solid, and only the outer core a molten liquid.

William Q. Judge suggests (*Ocean,* p. 4) that the Adepts "know whether the earth is hollow or not"; and it would seem to be a legitimate extension to assume that there are other than "scientific" means of knowing whether it is liquid or solid, of one substance or another.

Earth a Dynamic Structure

Mr. Lessing comments that "modern cosmologists find strong evidence that the earth, like other planets, was formed by the cold accretion of dust and gases whirling in a primordial disk around the sun; and that only gradually, over a period of about a billion years, did it heat up to the molten state through compression and radioactivity." He continues:

> The earth, therefore, is a dynamic structure that has evolved over many millions of years, just over four and a half billion, according to the precise time clock of radioactive elements in its substance—and it is evolving still.

Compare this statement with the passage in *The Secret Doctrine* (I, 281) where H.P.B. quotes Paracelsus:

> Matter is the vehicle of becoming. . . . Everything is the product of one universal creative effort. . . . There is nothing *dead* in Nature. Everything is organic and living, and therefore the whole world appears to be a living organism.

The fact that scientists may attain a more limited meaning to the phrase "dynamic structure" than does *The Secret Doctrine* in no way detracts from the fact that Mr. Lessing's description presents a striking evolutionary view as compared with many earlier scientific concepts.

New Factors Alter Picture

New discoveries have caused geophysicists to revise a former theory that earthquakes occur simply from slippages due to pressures within the earth; the entire earthquake picture has changed:

Historically, the belt of greatest earthquake activity lies around the rims of continents and island archipelagos, with the greatest activity centered in the Pacific area. In the last decade a major discovery has turned up the existence of a second earthquake belt as great in extent as the first. This new belt is associated with a huge, interconnected system of submerged mountain ridges and rifts running for some 40,000 miles under the oceans. The deep rifts are slowly expanding tension cracks in the earth's crust, through which matter wells up from the mantle below, building up ridges, kicking up earthquakes and volcanic activity, and exerting long-range pressures on the continental rims, a possible contributing factor to earthquakes there.

A second discovery, made by observing that the orbits of space satellites undulate irregularly around the earth, has disclosed that there are some large variations in the earth's gravitational field. Some areas are "positive"—i.e., their gravitational pull is greater than expected—while some are "negative." These gravitational "hills and bowls" indicate deep irregularities in the earth's mass down to the core. So far, eight such positive and negative anomalies have been identified: four "hills" located in the western Mediterrean, the New Guinea area, west of South America, and south of Africa; and four "bowls," off the tip of India, near Bermuda, between Hawaii and Japan, and in the Ross Sea off Antarctica. The hills seem to be associated with the biggest continental earthquake area, the bowls with activity in the mid-ocean rifts.

Rise and Fall of Continents

It is now an established fact in scientific circles that land masses, far from being fixed and stable, periodically change places with the oceans. As Mr. Lessing puts it: "Continents must once have been oriented to the poles very differently. From an exotic branch of geophysics known as paleo-magnetism—the study of magnetic lines of force in ancient rocks—it was discovered that the lines of force frozen into continental rocks at the time of their crystalization are all askew with reference to the present position of the north and south poles." Mr. Lessing continues:

For geophysicists it is not enough to know that an earthquake occurs when a fracture or fault in the earth's crust gives away through internal strain or some deep collapse below, causing a shear movement or subsidence in the crust. These are just local effects. Earthquakes are intimately related to such larger, slower movements as the formation of continents and the building of mountains, and to the deep forces within the earth that cause these changes. Before they can begin to explain and eventually to predict earthquakes, geophysicists need to know the general pattern of those forces.

Theosophical Comment

In considering earthquakes and the prediction of their occurrence, Theosophists naturally proceed on the assumption that this is an organic and not a mechanical universe. From this point of view, the earth is a "living" organism, sensitive and responsive to the forces of consciousness. It might then be considered as the corporate body of collective humanity, with humanity providing the mind from which proceed the forces which affect bodily conditions. The identical force of mind by which a person affects his physical body contributes, in its wider application, to the collective force which affects the earth as the corporate body. Thus, the thinking that produces the biological phenomena of trembling, rapid breathing, or racing heart-beat, also contributes to produce the biological phenomena of the corporate body—observable as volcanoes, tornadoes, and earthquakes.

The forces of the mind are finally expressed as electrical energy, which becomes the immediate cause of bodily disturbances. So the collective force of humanity is transformed into electrical energy, in turn, causal to weather conditions—storms, volcanoes, and earthquakes. There is commonly a display of electrical phenomena in connection with tornadoes and the eruption of volcanoes, so we cannot discount the existence of "earthquake weather." If we view our own body from the greatly magnified scale of the molecular level, we could probably observe the play of forces comparable to the disturbances in nature.

Can earthquakes be predicted? Why not, by those who can see the accumulation of energy on inner planes or can calculate the effect of energy influences from stellar bodies? Such prediction could be, *probably* by those who would recognize the essentially electrical-magnetic nature of such phenomena and develop techniques for the measurement of such forces; *possibly,* by those whose approach is purely mechanical—by the measurement of accumulated stresses along fault lines where differential movements occur.

Psychiatrists on "Transcendental Experience"

Under the heading "Psychiatrists on Religion," a *Manas* review (May 12) suggests that a number of experienced professionals in the psychiatric field are now seeking an approach to mental illness which reaches "far beyond the orthodoxies established by the various schools of psychiatric thinking during the first half of this cen-

tury." One quotation derives from a paper read before the 1963 meeting of the American Psychiatric Association, presented by Dr. Benjamin Weininger, psychiatrist and psychoanalyst. Dr. Weininger noted "a likeness between some psychotic and some religious states of mind, but affirms this is not because he regards mystical or religious experience as a form of illness." To quote Dr. Weininger directly:

> So-called normal persons are resistant to alterations in consciousness. The point in comparing religious and psychotic episodes is illustrated by the schizophrenic reaction. The schizophrenic reaction is often precipitated by an incident after which the person feels he has disgraced himself beyond hope of redemption. He feels so unworthy that he believes he is rejected not only by another individual, but by everyone—by the whole of society. This sense of being totally exiled is intolerable to the person.

The sense of isolation—being totally exiled—is "intolerable" in the sense that it demands some transformation of attitude or character. In many instances, therefore, schizophrenia may be a prelude to initiation, a "death preceding rebirth," a state through which one *passes* rather than simply a classifiable illness of the temporarily non-functioning person.

For popular consumption, but significantly correlative to the foregoing, *This Week* (Oct. 25, 1964) discussed "a revolutionary finding that sheds important new light upon the entire vast problem of emotional sickness":

> For some mysterious reason doctors cannot fully fathom, some mental patients not only recover from their illness but proceed in their healing to what amounts to a "super-recovery." Dr. Karl Menninger himself, has noted and reported upon the phenomenon. In his recently-published study, "The Vital Balance," Dr. Menninger sums it up as follows:
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> "Not infrequently we observe that a patient . . . shows continued improvement, past the point of his own 'normal' state of existence. . . . He increases his productivity, he expands his life and its horizons. He develops new talents, new powers, new effectiveness. He becomes, one might say, 'weller than well'." . . .
>
> Dr. Menninger asserts that the phenomenon may be overlooked because "it violates conventional medical expectations." The very idea that a serious emotional illness may actually prove a "growth, a blessing, a gateway . . . into a life of greater mental healthiness" may sound incredible, he says. But he adds: "Every experienced psychiatrist has seen it."

Abraham Lincoln's Comeback

The Menninger researchers looked into history and found startling illustrations of "super-recovery." Abraham Lincoln was a victim of mental illness in his early years, suffering a number of severe episodes: he even feared he might take his own life. Robert L. Wilson, a fellow member of the Illinois State Legislature, once wrote of him: "When by himself, he told me that he was so overcome by mental depression, that he never dared carry a knife in his pocket; and as long as I was intimately acquainted with him, he never carried a pocketknife."

Before his attacks, the Menninger doctors point out, Lincoln was "an honest but undistinguished lawyer whose failures were more conspicuous than his successes." Afterward, he rose to brilliance. The noted historian and Lincoln authority, the late Professor Nathaniel W. Stephenson, wrote: "The difference between the earlier Lincoln and the later is not in the details but the whole. The same elements have been recombined into a changed pattern . . . He has achieved an individual tone all his own, comparable to that amazing unity of discordant elements that pervades and makes inimitable the great masterpieces of literature."

Unexplored Passages of the Mind

This Week continues:

> Another who became "weller than well" after emotional illness was William James, noted philosopher and psychologist. He suffered a breakdown in Germany at the age of 25 and lived for five years in a state of semi-invalidism, obsessed by nameless dreads. He emerged to achieve a higher level of mental healthiness than he ever possessed—and to become one of America's most renowned thinkers. Still another was John Stuart Mill, the British philosopher and economist.
>
> The question now arises: Why does this happen? The Menninger specialists admit candidly that no complete explanation is possible yet because, despite remarkable advances in psychiatric knowledge, the labyrinths of the human mind still contain dark and unexplored passages.

Prelude to Initiation

For Western psychology these corridors of the mind may be unexplored, but can the same be said of Eastern psychology? *The Bhagavad-Gita,* from one viewpoint, could be called the case history of a mentally disturbed individual named Arjuna, who describes his condition on the eve of an emotional crisis in these words: "My

members fail me, my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror! Even Gandiva, my bow, slips from my hand, and my skin is parched and dried up. I am not able to stand; for my mind, as it were, whirleth round, and I behold on all sides adverse omens."

The remainder of the story—to use Wm. Q. Judge's words in *The Notes on the Gita* (pp. 26-7)—reveals how "Arjuna, sinking down upon the seat of that chariot which is his body, fell back upon his own nature, and found therein the elements of search and courage, as well as those previous ones of gloom which arise first, being nearer the natural man. Reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide." Thus in the final scene, Arjuna can address Krishna, the transcendent, immortal SELF within himself: "By thy divine power, O thou who fallest not, my delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding." And so Arjuna becomes not only "weller than well," he achieves wholeness, self-awareness, and makes the supreme commitment to act in accordance with his vision.

In modern terms, one phase of the *Gita* battle is described by Dr. Martin Mayman, director of psychological training at the Menninger Foundation. As summarized by *This Week*:

> An emotional upheaval may not be "sickness" at all but the result of an individual's striving for a better mode of life. A person may become inwardly dissatisfied with his present level of achievement and begin to generate a strong desire to move ahead to a higher one. However, he may not really know where he wants to go or how to get there. As a result, inner pain and turmoil develop while he works out the direction of his life. Eventually, he reaches a solution and he emerges from the battle ready to move forward. "Even in relatively healthy persons," Dr. Mayman declares, "there will be periods or circumstances in which positive striving may be mistaken for wasteful inner strife."

A Premonitory Dream

The London paper *Weekend* for April 7-13 reports the dream of a 24-year-old Belgian fishmonger, Yvan Louwye. He dreamt he was driving down a strange country road when he completely lost control of his small truck. The car hurtled into a tree. The dream seemed so real that as he tossed and turned in his bed he could almost feel the agonizing pain as a tree-trunk crushed his chest, almost

smell the damp fog swirling around him. Time and again he tried to force himself into wakefulness to escape the nightmare. Then the dream took an even stranger turn, for, bending over him was the young Belgian Queen Fabiola. The next day, as he was on the second lap of his two-day route more than 400 miles, every detail of the dream was duplicated in actuality. The account continues:

> Yvan thinks he must have hit an icy patch on the road. There was no holding the van. He saw a tree racing towards him. That is the last thing he remembers. He was thrown out of the van. The tree was sent toppling and fell across Yvan's body. The van was a write-off.
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> When the young fishmonger regained consciousness, he was shivering violently. Vaguely, he remembered his dream of the night before. Then he passed out again. When Yvan opened his eyes again, Queen Fabiola was bending over him. He wanted to cry: "Damn this cursed dream," but no words came. The 36-year-old queen, a trained nurse who once worked in a military hospital in Madrid, spoke to him softly. This time Yvan knew he was not dreaming. He really had crashed. He was hurt. He needed a doctor quickly.

The police are convinced that if the queen and her husband King Baudouin had not appeared on the scene when they did, the young man would almost certainly have been mangled under the wheels of two farm tractors which were the next vehicles to travel on the road—for a heavy fog had set in after the accident and the drivers of the tractors proceeding with their heavy load would never have seen the man pinned under the fallen tree.

How Are Such Dreams Possible?

Because of the prominence of two of the characters involved, this dream has been widely publicized, but of the millions who will hear of it, how many will search for explanations?

In half a paragraph, William Q. Judge sums up the theosophical view:

> In the Astral Light are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come, the causes for which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present. By means of these pictures, seen with the inner senses, all clairvoyants exercise their strange faculty. Yet it is

> a faculty common to all men, though in the majority but slightly developed; but occultism asserts that were it not for the germ of this power slightly active in every one no man could convey to another any idea whatsoever. (*Ocean of Theosophy*, p. 142.)

"Magnetic Vision"

A New York *Times* article (Dec. 31, 1964) reports that Lester Talkington, of I.B.M. Systems Research Institute, "has proposed that pigeons reach home by flying a route determined by a mathematical relationship between two components of the earth's magnetism." The theory that pigeons have a "magnetic sensor" is not new —it dates from 1947—but it has not been generally accepted. Now, however, through experiments with homing pigeons, Mr. Talkington believes he has identified the *pecten* as the bird's "navigational organ." (The pecten, which Mr. Talkington calls "a triumph in miniaturized instrumentation," is a fan-shaped, intricately-pleated membrane on the eyes of birds, fishes, and reptiles.) According to the *Times*:

> Since the bird has one pecten in each eye, with each fan oriented differently, it seems to be provided with three-dimensional magnetic "vision." Mr. Talkington discussed the system in terms of four measurements of the earth's magnetism: vertical strength, horizontal strength, horizontal and dip (direction in a vertical plane). These elements vary from place to place.
>
> The pigeon knows the ratio between the rates of change in two of these components when he is flying near home, Mr. Talkington believes. The bird therefore circles until it finds a route that produces this same ratio and, following it, sooner or later arrives home—barring magnetic storms or other magnetic confusion.